

XXII.
THE MORMONS AND MORMONISM.
SALT LAKE CITY, July 18, 1857.

Since my interview with Brigham Young, I have enjoyed opportunities for studying the Mormons in their social or festive and in their devotional assemblies. Of private social intercourse—that is, intercourse between family and family—I judge that there is comparatively little here; between Mormons and Gentiles or strangers, of course still less. Their religious services are much like those that may be shared or witnessed in the churches of most of our popular sects; the music rather better than you will hear in an average worshiping assemblage in the States; the prayers pertinent and full ofunction; the sermons adapted to tastes or needs different from mine. They seemed to me rambling, dogmatic, and ill-digested; in fact, Elder Orson Pratt, who preached in the morning, prefaced his harangue by a statement that he had been hard at work on his farm throughout the week, and labored under consequent physical exhaustion. Elder John Taylor (I believe he is one of the Twelve; at all events he is a high dignitary in the Church, and a man of decided natural ability) spoke likewise in the afternoon with little or no premeditation. Now, I believe that every preacher should be also a worker; I like to see one mowing or pitching hay in his shirt sleeves; and I hear with edification an unlettered but devout and earnest evangelist who, having worked a part of the week for the subsistence of his family, devotes the rest of it to preaching the gospel to small school-house or wayside gatherings of hearers, simply for the good of their souls. Let him only be sure to talk good sense, and I will excuse some bad grammar. But when a preacher is to address a congregation of one to three thousand persons, like that which assembles twice each Sabbath in the Salt Lake City Tabernacle, I incline that he should regard to the economy of time requires that he should prepare himself, by study and reflection, if not by writing, to speak directly to the point. This mortal life is too short and precious to be wasted in listening to rambling, loose-jointed harangues, or even those which severally consume an hour in the utterance, when they might be boiled down and clarified until they were brought within the compass of half an hour each. A thousand half-hours, Rev. Sir! have you ever pondered their value? Suppose your time to be worth ten times that of an average hearer; still, to take an extra half-hour from a thousand hearers in order to save yourself one or fifteen hours' labor in the due and careful preparation of a sermon, is a scandalous waste, which I see not how to justify. Be entreated to repent and amend!

The discourses to which I listened were both intensely and exclusively Mormon. That is, they assumed that the Mormons were God's peculiar, chosen, beloved people, and that all the rest of mankind are out of the ark of safety and foundering in heathen darkness. I am not edified by this sort of preaching. It reminds me forcibly of the Pharisee's prayer: "Lord, I thank thee that I am not as 'other men are—unjust, extortioners," &c. I do not think good men delight in this assumption of an exclusive patent for the grace of God, and I am quite sure it is not well adapted to the transformation of bad men into good. It is too well calculated to puff up its disciples with self-conceit and spiritual pride. That Jesus Christ is about to reappear on the earth in all the pomp and splendor of a mighty conqueror—that he will then proceed to take vengeance on his enemies (mankind in general, whether heathen or nominally Christian) and to glorify his elect (the Latter-Day Saints or Mormons) were treated by the Tabernacle preachers as propositions too self-evident to need demonstration. Having thus chastised his enemies and "gathered his elect from the four winds of Heaven," the Saviour is to reign over them here on earth for a thousand years; at the end of which period, they are together to be transferred to heaven. Of course, I had heard the like of this before, but it always seems to me a very gross and wooden perversion of the magnificent imagery whereby the Bible foreshadows great spiritual transformations. But the spirit of the Mormon religion appears to me Judaic rather than Christian; and I readily believe that Heber Kimball, or at any rate one of the great lights of the Church, once said in conversation with a Gentile—"I do pray for my enemies; I pray that 'they may all go to hell.' Neither from the pulpit nor elsewhere have I heard from a Mormon one spontaneous, hearty recognition of the essential brotherhood of the entire Human Race—one generous prayer for the enlightenment and salvation of all mankind. On the other hand, I have been distinctly given to understand that my interlocutors expect to sit on thrones and to bear rule over multitudinous in the approaching kingdom of God. In fact, one sincere, devout man has to-day assigned that to me as a reason for polygamy: he wants to qualify himself, by ruling a large and diversified family here, for bearing rule over his principality in the "new earth," that he knows to be at hand. I think he might far better devote a few years to pondering Christ's saying to this effect, "He who would be 'least in the kingdom of Heaven, the same shall 'be greatest.'"

I was undecided with regard to the Book of Mormon. I had understood that it is now virtually discarded, or at least neglected, by the Church in its services and ministrations. But Elder Pratt gave us a synopsis of its contents and treated it throughout as of equal authority and importance with the Old and New Testaments. He did not read from it, however, but from Malachi, and quoted text after text from the Prophets, which he cited as predictions of the writing and discovery of this book.

The congregation consisted at either service of some fifteen hundred to two thousand persons—more in the morning than in the afternoon. A large majority of them (not including the Elders and chief men, of whom a dozen or so were present) were evidently of European birth; I think a majority of the males were past the meridian of life. All gave earnest heed to the exercises throughout; in fact, I have seldom seen a more devout and intent assemblage. I had been told that the Mormons were remarkably ignorant, superstitious and brutalized; but the aspect of these congregations did not sustain that assertion. Very few rural congregations would exhibit more heads evincing decided ability; and I doubt whether any assemblage so largely European in its composition would make a better appearance. Not that Europeans are less intellectual or comely than Americans; but our immigrants are mainly of the poorer classes; and poverty, privation, and rugged toil plow hard, forbidding lines in the human countenance elsewhere than in Utah. Brigham Young was not present at either service.

great masses of the adherents were not true and sincere. Hypocrites and leavers there are in all sects; it is quite possible that some of the migrants of the Mormon Church regard this excellent religion (with all others) as a contrivance for the enrichment and deceiving of the many and the aggrandizement of the few; but I cannot believe that a sect so considerable and so vigorous as the Mormon was ever founded in conscious imposture or built upon any other basis than that of earnest conviction. If the projector and two or three of his chief confederates were knaves, the great body of their followers were dupes.

Nor do I accept the current Gentile presumption that the Mormons are an organized banditti—a horde of robbers and assassins. Thieves and murderers mainly haunt the purlieus of great cities or hide in caverns and forests adjacent to the great routes of travel. But when the Mormon leaders decided to set up their Zion in these parts of mountain vales and canyons, the said valley, were utterly secluded and remote from all Gentile approach—away from any mail-route or channel of emigration. That the Mormons wished to escape Gentile control, scrutiny, jurisdiction, is evident; that they meant to abuse this inaccessibility, to their detriment and plunder of wayfarers, is not credible.

—Do I, then, discredit the tales of Mormon outrage and crime—the murder of the Parishes, the Mountain Meadow massacre, &c., &c.—where, with the general ear has recently been shocked? No, I do not. Some of these may have been fabricated by Gentile malice—others are doubtless exaggerated—but there is some basis of truth for the current Gentile conviction that *Mormons have robbed, maimed, and even killed persons in this Territory, under circumstances which should subject the perpetrators to condign punishment, but that Mormon witnesses, grand jurors, petit jurors and magistrates determinedly screen the guilty.* I deeply regret the necessity of believing this; but the facts are incontestable. That a large party of emigrants—not less than eighty—from Arkansas to California—were fully massacred at Mountain Meadows in September, 1857, more immediately by Indians, but under the direct inspiration and direction of the Mormon settlers in that vicinity—to whom, and not to the savages, the emigrants had surrendered, after siege, on the strength of assurances that their lives at least should be spared—is established by evidence that cannot (I think) be invalidated—the evidence of conscience-smitten partakers in the crime, both Indian and ex-Mormon, and of children of the slaughtered emigrants, who were spared as too young to be dangerous even as witnesses, and of whom the great majority have been sent down to the States as unable to give testimony; but two boys are retained here as witnesses who distinctly remember that their parents surrendered to white men, and that these white men at best did not attempt to prevent their perfidious massacre. These children, moreover, were all found in the possession of Mormons—not one of them in the hands of Indians; and, though the Mormons say they ransomed them from the hands of Indians, the children deny it, saying that they never lived with nor were in the keeping of savages; and the Indians bear concurrent testimony. So is the Parish case: The family had been Mormons, but had apostatized—and undertook to return to the States; they were warned that they would be killed if they persisted in that resolution: they did persist, and were killed. Of course, nobody will ever be convicted of their murder; but these who warned them of the fate on which they were rushing know why they were killed, and could discover, if they would, who killed them.

The vital fact in the case is just this: The great mass of these people, as a body, mean to be honest, just, and humane; but they are, before and above all things else, Latter-day Saints, or Mormons. They devoutly believe that they are God's peculiar and special people, doing His work, upbuilding His kingdom, and basking in the sunshine of His peculiar favor. Whoever obstructs or impedes them in this work, then, is God's enemy, who must be made to get out of the way of the establishment of Christ's kingdom on earth—made to do so by lawful and peaceful means if possible, but by any means that may ultimately be found necessary. The Parishes were apostles; had they been allowed to pursue their journey to the States, they would have met many Saints coming up the road, whose minds they would have troubled if not poisoned; and they would have told stories after reaching their destination which would have deepened the general prejudice against the Saints: so the up-building and well being of Christ's kingdom required that they should die. The Arkansas emigrants had in some way abused the Saints, or interposed obstacles to the progress of God's work, and they were consequently given over to destruction. Far be it from me to hint that one-fifth, one-tenth, one-twentieth, of the Mormons ever bore any part in these bloody deeds, or even know to this day that they were perpetrated. The great body of the Saints undoubtedly believe all the current imputations of Mormon homicide and outrage to be abominable calumnies. Many of the highest dignitaries of the church may be included in this number. But there are men in the Church who know that they are not calumnies—who know that Gentiles and apostates have been killed for the Church's and for Christ's sake, and who firmly believe that they ought to have been. I grieve to say it, but I hold these more consistent and logical Mormons than their innocent and unsuspecting brethren. For if I were a Latter Day Saint, undoubtedly believing all opposers of the Mormon Church to be God's enemies, obnoxious to His wrath and curse, and powerfully obstructing the rescue of souls from eternal perdition and torture, I should be strongly impelled to help put these opposers of God's purposes out of the way of sending more immortal souls to everlasting fire. I should feel it my duty so to act, as a lover of God and Man. And I confidently predict that not one Mormon who has killed a Gentile or apostate under a like view of his duty will ever be fairly convicted in this Territory. No jury can be drawn here, unless in flagrant defiance of the Territorial laws, which is not mainly composed of Mormons; and no such jury will convict a Mormon of crime for any act done in behalf of God's kingdom—that is, of the Mormon Church.

I ask, then, the advocates of "Popular Sovereignty" in the Territories to say what they propose to do in the premises. How do they intend to adapt their principle to the existing state of facts? They have superseded Brigham Young, with a full knowledge that at least nine-tenths of the People of Utah earnestly desired his retention as Governor. They have sent hither a batch of Judges, who would like to earn their salaries; but the Mormon Legislature devotes its sessions principally to the work of crippling and fettering these Judges so that they shall remain here as mere dummies or be driven into resignation. Their juries are all drawn for them by Mormon officials, under regulations which virtually exclude all but Mormons from such

panel; it is violation of the laws of Utah to sit in argument before any Judge or jury here the decisions of any court—even the Supreme Court of the United States—but the courts of Utah; so that even the Dred Scott decision could not lawfully be entered here in a Fugitive Slave case; in short, the Federal Judiciary, the Federal Executive, and the Federal Army, as now existing in Utah, are three transparent shams—three egregious fakes; they are costing the Treasury very large sums to no purpose; and the sooner the Governor, Marshal, Judges, &c., resign, and the Army is withdrawn, the better for all but a handful of contractors. "Popular Sovereignty" has such full swing here that Brigham Young carries the Territory in his breeches pocket without a shadow of opposition; he governs without responsibility to either law or public opinion; for there is no real power here but that of "the Church," and he is practically the Church. The Church is rich, and is hourly increasing in wealth; the Church settles all civil controversies which elsewhere cause lawsuits; the Church spends little or nothing, yet rules everything; while the Federal Government, though spending Two or Three Millions per annum here and keeping up a busy parade of authority, is powerless and despised. If, then, we are to have "Popular Sovereignty" in the Territories, let us have it pure and without shams. Let Brigham reappointed Governor; withdraw the present Federal office holders and Army, open shorter and better roads to California through the country north of Bridger, and notify the emigrants that, if they choose to pass through Utah, they will do so at their own risk. Let the Mormons have the Territory to themselves—it is worth very little to others, but reduce its area by cutting off Carson Valley on the one side, and making a Rocky Mountain Territory on the other, and then let them go on their way rejoicing. I believe this is not only by far the cheapest but the safest and best mode of dealing with the difficulties already developed and daily developing here, unless the notion of "Popular Sovereignty" in the Territories is to be utterly exploded and given up. "Popular Sovereignty" in a Territory is a contradiction in terms; but "Popular Sovereignty" in a Territory backed by a thousand sharp Federal bayonets and a battery of flying artillery is too monstrous a futility, too transparent a swindle, to be much longer upheld or tolerated.

H. G.

A VISIT TO HAYTI XVII.

STILL AT GONAIVES—EARTHQUAKES.

If your patience is not yet exhausted, my notes made at Gonaives very nearly are. With this letter they will come to the period of "Finally, brethren."

PROCLAMATIONS.

There is no paper published in Hayti out of Port-au-Prince. The army therefore, in some sort, is made to supply the place of the official department of what with us would be the Government organ.

In every town, in the center of the Place d'Armes, there is a platform erected: from this stand first, as soon as they arrive, the proclamations and arrests of the President are read. Then, attended by fifteen or twenty ragged soldiers, who are always preceded by half a dozen drummers an officer, generally on horseback, rides through the town, stopping at nearly every block of it, and, after addressing the men into position, in a rapid and loud voice, reads the official document. As these papers are usually very numerous, and sometimes very long, it requires a considerable time to go through with this arduous and sultry work of promulgation. When the excitement is high, or an important proclamation is expected, the crowd that gathers is numerous, and often follows the soldiery from place to place, to hear and hear again the official announcements.

SALT.

There is salt manufactured at Gonaives. The beach is sometimes white with it, when, in sultry days, the tide retires. There are several long, wide pits near the shore, backed up, and leading from two to three feet of water. The salt seems to gather on the surface, and is collected by semiskilled women, who wade in it and gather up the flakes with long wooden shovels. I saw twenty or thirty of them thus dressed—with a petticoat only, and thus engaged one day. The salt is not quite equal to the salt of Turk's Island, and there is none of it exported in consequence of the foolish duty imposed by the Imperial Government.

EARTHQUAKES.

Seeing nowhere any ruins in the town, I carelessly inquired one morning if there never had been an earthquake felt at Gonaives.

"Yes," was the startling answer, "very often; didn't you feel the shock last night?"

We did not, but it woke us nevertheless. It occurred at 3 o'clock in the morning; when, from some cause unfamiliar, we found ourselves awake. It had roused every sleeper in the house, although neither of us knew why we were awake, nor would have thought of it again. I found, on inquiry, that all of our acquaintances, in other houses and streets, had felt the shock; but, habit having made them familiar with it, they did not seem to care anything about it. I noticed now that the houses built of brick were rendered earthquake-proof by frames; that a perpendicular iron rod, about every few feet secured the safety of the dwellers by making it impossible for the bricks to fall out.

This heard several legends of the earthquake which leveled the once beautiful city of the Cape, from the sufferers by its devastations, and others.

Our landlady told us that when Cape Haytien fell, preparations were going on for four great marriages. The visitors had already arrived in their gay marriage robes. The cooks were busily engaged in preparing the bridal feast. Some of the happy youths were in their baths; others were arranging their toilet; others were sitting, fully dressed, for their expected guests. A fearful rumbling and a crash—and in one second they were buried alive!

FALL OF CAPE HAYTIEN.

From Mr. Bird, the English missionary at Port-au-Prince, who was a witness to the calamity, I received for the first time an intelligible account of it.

"It was the time of this awful catastrophe," he writes, "I was sitting reading in the balcony of our house, which projected into the street, while Mrs. Bird was in a third-story room, with our youngest and our eldest child. Our servant was in the kitchen with our second child, and a young person living with us was in the act of walking from one part of the house to another. At the moment I felt the shock I started from my chair, and soon became confounded, not knowing whether to run backward or forward; and in this moment of inconceivable agitation, the entire wall, from which the balcony was projected, where I was sitting, fell, and I was precipitated with it into the general ruin. The light from which I was thrown might have been sixteen or twenty feet, but yet I scarcely felt the fall; and, woken down, was astonished to find myself in existence, although almost suffocated with the dust which arose from the fearful and general crash. In this condition I remained for some seconds, during which time the earth continued to tremble, and, having no idea but that a beam, or some falling wall would soon send me into eternity, I commended my spirit to God my Saviour; but His great mercy suffered me to live."

"When the dense cloud of smoke had passed over, I arose and beheld nothing but one vast mass of ruin which extended to the utmost limits of the city. Mr. Bird, Haytien, with here and there a person emerging from the ruins; which I could compare to nothing but a resurrection."

"But an intense anxiety soon seized me for my wife and children; and, knowing that my beloved wife was in the upper room previous to the event, I rushed to the place, and on my way met our servant at the kitchen door with our second child in her arms, quite safe. My ascent to my dear wife and children was partly over the ruins of our house and partly up two staircases which had been dreadfully shaken and were quite unsafe; but my intense anxiety

the room, where I found Mrs. Bird and the two children on the floor—having been violently thrown from their seats by the shock. My job at finding them safe was such as no language could express.

"My next anxiety was for the young person who was living with us. Not seeing him, I concluded he must be dead; but when I found her alive and unharmed. Thus, by Divine goodness we escaped our whose house was and suffered to escape from one of the most awful visitations of God that have ever been recorded on the page of history.

"Having thus got my family together, we hastened over the ruins—for there were no longer any streets; no, not even one street that was not filled up with the ruins of the houses from both sides—to the sea shore, where, unexpectedly and rapidly approaching, a new danger threatened us; for the ocean, agitated by the earthquake, was rushing wildly toward the site of the fallen city, and appeared likely to overwhelm us. But our Heavenly Father saved us from this. As soon as it was possible, I got into one of the boats in the harbor, and with many more, went off to a German brig.

"To give you any thing like an adequate idea of this awful calamity I am unable, after the lapse of a few days, to do so. I can only tell you the suddenness of the visitation. Literally like a thief in the night, the shocks of the dying, the cries of those who were imploring help from under the ruins—without any possibility of being rescued—the continuance of the shock of the rush of the sea toward the ruined town—in fact, think of one of the finest and most strongly built cities in the West Indies, with a population of about 9,000, cast down in a moment by Omnipotence, and two-thirds of the population buried in an instant in one common grave, and you will have some faint idea of a scene which it wrings my heart with anguish to think of.

"In the night which succeeded the earthquake the fallen timbers among the ruins caught fire, caused no doubt by the dyes of the different buried kitchens, which must have been an awful addition to the agonies of those whose death was not instantaneous.

"But, as though this guilty people had not filled up the cup of their iniquities, this awful judgment of God had not been taken place but the work of plunder commenced by the people who soon came in from the interior: so that each one who sought his own among the ruins considered it necessary to arm himself with pistol and sword; and thus every man's hand seemed to be turned against his fellow. This can be more easily imagined as taking place when it is considered that so many of the authorities had fallen victims, and that consequently all rule and order were necessarily suspended. The towns and villages in the neighborhood of the Cape—La Petite Anse, Quartier Morin, Lacel, &c.—were all prostrated by the earthquake.

"Mrs. Bird has given a vivid description of the earthquake; most graphic, even, than the sketch by her husband. In climbing over the ruins they often saw the mangled corpses of the victims; others alive and uninjured, but half buried in the mass, and unable to get help or to move; desks, pen and money and open account books lying in the rubbish untouched and exposed, but the clerks who so carefully used them—all dead; and at night, from ships' board, what a scene was presented—the ruined city on fire, and hundreds of poor wretches there, not dead, but held fast by the fallen stones and timbers, shivering and praying for aid, but in vain as they saw the sea slowly approaching to consume them.

"At Port-au-Prince this shock was powerfully felt, but no building fell and no injury was sustained.

SCENES AT PORT-AU-PLATTE.

"Mr. Bird also showed me a letter from the Rev. William Fowler, dated Port-au-Platte, May 18, 1842, which describes the effects of the earthquake at that distant point from the Cape:

"On Saturday, May 7," says the writer, "about five o'clock in the afternoon, we had three violent shocks of an earthquake, the last two of which were the most powerful. The surrounding mountains and trees reeled to and fro like a drunken man; the earth trembled at the presence of the Lord—at the presence of the God of Jacob. Even while thinking and writing of it, it makes me dizzy. The mission house rolled so much as to throw over the chairs and the water jars; the books and bottles of medicine in my study were cast from the shelves to the floor; and most of the houses in the city were affected in the same manner. A range of stone and brick buildings, consisting of dwelling houses and stores, were in a moment laid in ruins, but the greater part of the buildings and all of our lives have been carefully spared. In an earthquake, the last two of which were the most powerful, the houses in the neighborhood of the city of Santiago, 60 miles in the interior, were in ruins; many were killed at the time, and many are now suffering from want of the necessaries of life.

"At Port-au-Platte we had another shock, but not so violent, on Saturday night, and again very early on Sunday morning. During divine service we had another, which caused the chapel to rock and the timbers to creak. We have also had several slight ones since.

"The inhabitants of the place were thrown into the greatest alarm and confusion; they ran from their houses and fell upon their knees; and even those who call themselves infidels were compelled to acknowledge God, and prayed to him for mercy upon them at that awful moment."

RELIGIOUS EFFECTS OF EARTHQUAKES.

RELIGIOUS EFFECTS OF EARTHQUAKES.

"The Spanish priest had all his people out in a short time, who walked in procession through the town, headed by a wooden figure of St. Philip, dressed as a Bishop, borne on the shoulders of men, before which were candles burning and incense waving. Many of the American part of the population came to our chapel and spent some time in prayer. On the morning of our place of worship was filled before the usual hour. There was a solemnity of expression upon every countenance. All seemed to feel that God had spoken to them. At the close of the service, the priest cried aloud to God to have mercy on the souls; they felt unprepared to die, and great was their lamentation. In the afternoon the chapel was crowded; and again in the evening at the French service. Nearly all the stores were closed on the Sunday, and also on the last Sunday—until now this has been the greatest day of commerce. The natives regard the earthquake as a visitation from God for their sins, and seem to be reminded and impressed particularly about their Sabbath-breaking. Most of the females have habited themselves in dresses of brown linen as a token of repentance."

Pity they couldn't have had a chronic trembling earthquake, so that those benighted Indians might be permanent for good. JAMES REDPATH.

HAYTI.—By the arrival at this port of the brig George Albert, from Port-au-Prince, we are placed in possession of our Hayti files to Aug. 6.

It appears that the statement in *Le Republicain*, asserting that President Geffrard had been offered and declined the Dictatorship of Hayti, was merely a bold newspaper canard. At one of the sessions of the Chambers a formal denial of the statement was made, and copies were sent to the different newspapers of Hayti. The *Republicain* acknowledged that the article was only sent to them as a communication, but refused to publish the official denial of the Chambers.

The Freemasons had been holding a great celebration at the village of Leogane; President Geffrard had been elected "Grand Protector of the Order." The local news presents little else of interest.

There was but one New-York vessel, the brig George Albert, at Port-au-Prince on the 6th of August.

A RIVAL TO BLODWIN.—Yesterday, a man named Crown, a planter from Montgomery County, near Tallahassee, in a moment of mental derangement, rung the large bell at the Capitol extension, which caused a very sudden suspension of work by the hands who supposed it done to their advantage, in some way, by ringing their aid. He was lectured and released, but the lecture was of no effect. Last night by some means, he got into the building and went to the top of the Senate dome, over which he crawled to the large derrick, and, climbing to the beam, walked to the extreme end, and then took a long and wretched leap, as that of a very light, over a hundred feet from the dome. He was seized about 1 o'clock this morning, sitting at the end of the beam, whistling tune unconsciously, quite unconscious that a subtle flow of what might be taken him to pieces on the stone below. He was taken from his bad-tempered, and

MINES—CONSTITUTION-MAKING.

(13) Telegraph.

St. Louis, Monday, Aug. 22, 1890.

Advices from Denver City of the 12th reached Leavenworth today. Rich discoveries of gold has been made at the Medicine Bow Mountains, 140 miles north-west of Cherry Creek. The excitement is in regard to the new diggings at the headwaters of the South Platte continuing unabated. Large numbers were daily leaving, for both the north and south. Seven persons arrived at Atchison to-day with over 100 ounces of gold.

LEAVENWORTH, Tuesday, Aug. 23, 1890.

The express has arrived here with Denver City dates of the 14th inst., six passengers, and \$16,000 in gold dust.

A portion of the recently framed State Constitution had been published. No allusion is made to the Slavery question in the Bill of Rights. The right of suffrage is restricted to the whites.

The local papers are silent in respect to the provisions of the Constitution.

The richest discoveries have been made since the last arrival, between Cape Lapendire and the Chiyenne Pass, although the opening of new leads was not so generally successful.

A great rush had been made by the miners toward the Cheyenne Pass, where it was reported one hundred to a thousand dollars a day was being made by single hand!

The emigration cutting light but steady.

Business at Denver City was brisk, and merchandise and provisions were selling cheaply.

Special Dispatch to The St. Louis Bulletin.

LEAVENWORTH, Aug. 17, 1890.

For the last week previous to the departure of the express, startling reports announcing the discovery of immensely rich gold diggings in the South Platte continued reaching Denver from that point. One came a regular passenger train direct from there. Not less than 100 persons were reported to start from that point for the new mines during the last few days, and hundreds are preparing to follow. Most of the gold-seekers provide themselves with outfit for several months. The trade is consequently brisk. It is due to the fact that largely, the States have for some time largely exceeded the arrivals; but two months of the mining season remain, and the Fall emigration eastward will doubtless experience a daily increase. The Constitutional Convention passed a resolution previous to adjournment, to prepare a memorial to Congress for the purchase of the Indian title to the gold regions, and the establishment of an Assay Office at some point in the proposed State of Jefferson.

From The Leavenworth Times, Aug. 17.

The regular express arrived yesterday from Denver City. It brought in \$1,540 25 in gold dust, and six passengers.

The express left Denver City August 8, and came through without trouble in about a week. The express route to the mines is now so well established, and the time made on it is unparalleled, that its superior cannot be over any other route. The express is run by James C. Russell, who has regular stations at intervals of twenty-five miles. These stations are well provided with supplies and traveling facilities. An emigrant, therefore, who takes this route, is free from all apprehensions of danger.

Correspondence of the Leavenworth Times.

DENVER CITY, Aug. 7, 1890—8 P. m.

Having arrived here but a few hours ago, I have had but little time to collect material for a communication to your paper, as the express back will start at an early hour to-morrow morning. The few subjoined items represent all I have been able to gather.

At the close of the body of the express, the purpose of forming a Constitution for the "State of Jefferson," on the first Monday of June last, adjourned to the first Monday of this month, met on the appointed day, and after a week's session under the presidency of the well known Capt. Garfield, actually adopted a Constitution for the proposed State of Jefferson, and elected a vote of the people. It is anticipated by the latter, that "State of Jefferson" is to be considered as a fixed fact. If not, the negative vote is to be construed into a preference for a Territorial Organization. There was quite a struggle between those members who advocated the adoption of the Constitution, and those who favored the "State of Jefferson." The latter, however, finally prevailed, and the Constitution was adopted.

The rivalry between Auraria and Denver City came also visible during the session of the Convention. The friends of both towns severely exerted themselves to secure the adoption of the Convention in the locality, respectively represented by themselves. Auraria, being backed up by the delegates from the Mountain districts, carried the palm of the day.

The first number of *The Gold Reporter* and *Mountain City Herald*, a new weekly, published by the friends of Auraria, in the very heart of the Mountains—the famous Gregory Diggings—made its appearance in this place this evening. The peculiar circumstances under which the enterprise is inaugurated make an object of great interest.

At the close of the meeting, the well-known Col. David Johnston, of the city, and Sheriff Cook of "Charter Oak" memory, in front of the Denver City House. The cause of the difficulty was a quarrel about some lots belonging to Johnston, and sold by the Sheriff. Johnston was under the influence of liquor, and Sheriff Cook was a revolver and fire at the official. The ball only perforated the Sheriff's hat, but unfortunately struck Capt. Jeffrey, formerly in the employ of the Express Company, in the left shoulder, and inflicted a very painful and dangerous wound. It is feared that amputation alone will save the wounded man.

During the last month the rainy season has continued in the mountains, preventing miners from pursuing their labor—producing considerable sickness, in the shape of the so-called mountain fever, of which some twenty persons died. A much larger number, among whom was the famous Gregory, were obliged to leave the mountains in consequence of less violent visitations by the same disease. For about a week, however, the rains have ceased to prevail in the mountains, and mining is again actively carried on.

Upon my arrival I was greeted with glowing reports of alleged discoveries in the new diggings, at the headwaters of the South Platte as far as the mouth of the Colorado River, on the western slope of the mountains. I do not wish to repeat them before testing their correctness more thoroughly.

The *Pike's Peak Gold Reporter*, a new paper established at Mountain City, dated Aug. 6, gives some interesting particulars of the doings of miners. We quote its account:

"The heading of this article carries with it the idea of gold digging, coming as it does from this arid region of country. As this subject is the main one for which the *Reporter* is published, it may be expected that it shall devote a considerable space to the development of the same.

"In the immediate vicinity of our office, both lead and gulch mining is progressing extensively; many of the sluices are making from one to four hundred dollars per day, and were it not for the scarcity of water, which prevails in consequence of the large number of small sluices, the placer would be more gold could be saved, which now escapes in the muddy water.

"In the branches of the creeks which run between every range of mountains for miles around this place, we discover miners at work, and on some branches are situated the small towns of the future. We find the lead claims being worked on a broader scale than three miles from here, paying about \$50 per day to the miner.

"We have visited some of the dry gulches, and are satisfied that many hands are making an ounce a day, while others are making \$5 to \$20 per day of a mile to travel. In some of the claims on Russell's gulch men are taking out a pound of gold a week.

"We might go on to enumerate a long list of diggings, but suffice it to say, the old diggings, with one or two exceptions, are paying as richly as ever, and not a dry gulch but new, and some very rich, discoveries are being made.

"Many of the leads cannot be worked to profit with out quartz mills.

From The St. Louis Republic, Aug. 20.

The Convention adjourned after a protracted session of a week. It adopted a Constitution, which is to be submitted to popular vote. If sustained, the vote is to be considered as favorable to a State Government, and if not, to a Territorial one. The proceedings, as published, do not mention the Constitution itself.

The convention adopted also a Memorial to Congress asking an immediate organization of a Territorial Government. This, as well as the Constitution of the proposed State, is to be submitted to the popular vote, either to be considered as adopted as the majority of the Mountain asks Congress to pass an enabling act for the formation of Jefferson Territory as a State.

A resolution was adopted, to the effect that, "under certain restrictions, the right to vote on the adoption of the Constitution or Memorial was lost. report on corporations was so amended as to recommend provisions forbidding the circulation of bank certificates as money. A committee was appointed to prepare a memorial to Congress, asking for the establishment of an Assay Office at Jefferson, and gold mines.

SIZE OF THE PROPOSED STATE OF JEFFERSON.

From calculations made by Mr. H. M. Moffat.

...and 100' from 102' to 110' west longitude on the ... 329 and one fifth miles. From 102' to 110' on the north (line 310 miles and a fraction. And ... 668 square miles.

The following is an extract from the correspondence of the Commercial Agency, John McKellop & Co. of St. Louis:

DENVER CITY, July 21, 1880.

In regard to the much-talked-of Pike's Peak gold mines, I view it as a matter of great doubt, from the present geological knowledge, whether it will prove a profitable mining country to the masses; as yet it has no money dollar taken out, so far, cost two, possibly five, when the whole mining community is taken in consideration. It is to be hoped the introduction of quartz mills, and the proper opening of the lead and copper mines, will change the result, and that the capital and machinery, which it fails to pay its dividends. Mercantile business, in my opinion, is a present one of great hazard and uncertainty here, as few in price articles in the provision line. At present our best merchants are from New Mexico. Money very scarce and hard to procure. The money market may appear, the credit system is largely resorted to by all classes.

FROM HAVANA.

Correspondence of The Savannah Register.

HAVANA, Aug. 19, 1880.

The steamship Empire City, which arrived from New York last night, brought an additional proof of the march of progress and civilization in Spain in the establishment of a *seccion* for taking the criminal statistics throughout the Spanish dominions. Señor Antonio Romero Ortiz has been appointed chief of the *seccion*, with a salary of \$1,700 per annum. Just as it is the duty of the authorities to be appointed; but with that terrible probability that accompanies everything that comes from Spain, there are eleven articles explanatory of the minutiae of the duties to be performed by the *seccion*, which are published with the statement respecting the establishment of the *seccion*. Just as it was thought the breeze was closed, the slave-trader changed their minds and "backed out." The bark now loading sugars for New York at 75 cents a box. I have positive information that three slave cargoes are highly expected to arrive at Cienfuegos. There are several vessels fitting out at this time for the early voyage—destination, there is no moral doubt is the coast of Africa, to return to this island with cargoes of African slaves—also; however, the legal process required to detain them cannot be adduced.

Señor Don Miguel Suarez, chief of the *seccion* of the Department of the Secretary to the Superior City Government of this island from Spain.

On the 8th inst., the French ship Daguerre arrived in 188 days from Macao, via St. Helena, with 35 African, free colonists, reported consigned to Messrs. Taylor of New York. The price demanded for the cargo was \$15,000. She is a small steamer, and probably about 1,200 tons. The cargo was closed, the slave-trader changed their minds and "backed out." The bark now loading sugars for New York at 75 cents a box.

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